WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. I.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-STREET, UTICA, N. Y. TUESDAY, MAY, 11, 1824. [NO. 10.

EXTEMPORANEOUS PREACHING.

Within a few years past, the labours of the pulpit orator have been gradually increasing. This is, in part, to be attributed to the progress of the arts and sciences, and to the widely extended diffusion of general information; but more, we believe, to the peculiarities of the religious character of the present age. This has been emphatically denominated, an age of action. The composition of two sermons, no longer constitutes the sum total of the clergyman's weekly task. He is so frequently called upon for lectures, exhortations, expositions of scripture, and addresses before charitable and religious institutions, that he almost of necessity, acquires the habit of extemporaneous speaking. This being the case, a question arises, whether his studies ought not, in some measure, to receive a correspondent direction.

Extemporaneous preaching is, indeed, becoming a favourite topic in many of the religious papers: but the best essay we have yet seen on the subject, is contained in the Christian Spectator for the month of March. In his introduction, after restricting the use of the term "*extemporaneous*," to "that kind of preaching which is in the highest degree premeditated as to the matter and arrangement," though not as to the words employed, the structure of sentences, &c., the writer proceeds in the following manner.

"It is, under ordinary circumstances, the height of presumption in any man, to intrude himself upon the attention of an intelligent assembly without proper preparation, and thus to occupy their time in listening to his crude off-hand effusions. Respect for his audience should prevent his attempting this. They have a right to demand that he who solicits their attention, shall have first well weighed what he is about to say. More than all this, in the case of the preacher, God will require at his hand the *diligent* use and employment of the talents intrusted to him. In point of thought and method, his discourses should always be emphatically '*beaten* oil.' The whole ground should previously be patiently explored, the materials industriously collected and well examined, and then put together with care and skill. This being done, what I contend for is, that the speaker should now trust to the excitement and the circumstances existing at the time of the delivery of the discourse, for the drapery in which to present his thoughts, for the structure of his sentences, and usually, for the imagery by which to illustrate and enforce what he advances. To do this with any degree of success, the whole subject must necessarily be simplified into a few great points; and must, throughout and in all its bearings, be more familiar to the speaker, and more thoroughly digested than it need be, were he to write down his ideas at length, and then read them off to his audience."

After noticing that the practice of writing sermons is of modern date, and since the era of the reformation, and that its origin is, in part, to be attributed to political considerations, and national prejudices against the peculiarities of the French nation, &c. the writer proceeds to notice some of the opinions that are prevalent in different denominations of worshippers. He then considers some of the *advantages of extemporaneous preaching*, with a part of which we shall close our present extracts, leaving the remainder, together with the "*requisites for success in this species of discussion*," for a future number.

1. "Sermons delivered in this way, make a clearer, deeper, and more abiding impression upon the audience, and are therefore likely to be more useful. It is obvious to most persons who have turned their attention at all to the subject, that a want of intelligibility is, to common minds, the great difficulty with written composition, and the principal reason, why what they themselves read, or what they hear read by others, produces so vague and indistinct an impression, and is so soon entirely obliterated from the memory. There is, in written composition, almost of necessity, an elevation of style, an inversion of phrases, and a rounding of periods, which prevents the sense from being readily and distinctly apprehended by the hearer. The difficulty is greatly increased when you add to it the lifeless monotony and the see-saw tones of most readers of sermons. Besides, men are accustomed to be *talked* to. They naturally understand best when the endlessly varying and animated tones and inflections of conversation, with its correct emphasis and appropriate gestures, are used. It is through this medium, that they habitually, from the earliest period of life, receive information and communicate with their fellow men.—It is in this way that they are wont to be influenced, to have their attention awakened and kept alive, their feelings excited, and their passions aroused. The intelligibility of a discourse is also greatly aided by the superior ease, plainness and familiarity, of which extemporaneous discussion admits. The finished, lofty, and far-fetched figures of written composition will be exchanged for striking, common-sense illustrations derived *de medio*, as Tully says—from present objects and circumstances, and from the common occurrences of life. The place of the cold unmoving address, will be supplied by the bold, pointed, energetic appeal to the heart and the conscience. The preacher's eye, which is now too often rivetted to his notes, will then be fastened upon his hearers; there it will spend its fire, and do its perfect work.

"It is well known to those who are conversant with popular assemblies, and have observed the efforts of men distinguished for their oratorical powers, that some of the finest and most irresistible strokes of eloquence, seem to be entirely unpremeditated. The speaker, perhaps already overflowing with his subject, and his own feelings reacted upon and wrought up to the highest pitch by the excited state of his audience, is hurried into some off-hand happy illustration, or suddenly seizes upon some incidental circumstance which takes a strong hold of his hearers, and then, conscious that he has touched the right cord, and feeling his strength, he bears down all before him. In the eloquent language of another, 'a sympathetic communication is now established between him and his hearers; at every touch of feeling or flight of fancy, a thousand eyes are sparkling with pleasure and swimming with emotion. He finds his own heart warmed by the sympathy of his audience, his imagination is excited, and his thoughts flow with a freedom unknown in the laborious effort of written composition. This increasing excitement produces new exhibitions of interest and feeling in the audience; and these again, new bursts of eloquence in the orator; and in this electric communication of hearts and minds, the man is wrought up to the highest pitch of excitement of which his nature is capable; and the torrent of his thoughts and feelings gushes from him in a copious and fiery flood like lava from a burning mountain.' While on the other hand, he who reads his discourse, must, in similar circumstances, 'go on pouring out his lukewarm closet conceptions, like iced water, upon the fire which he has himself kindled; and the utmost benefit he can derive from any sympathetic communication with his hearers, is a little additional warmth in his manner as a mere reader.'

2. "From the fact that extemporaneous preaching admits of a degree of ease & familiarity of language, approaching to that of conversation, as has been already observed, arises another consideration in its favour. The extemporaneous speaker can, on this account, urge arguments and remove objections, which, though they often have great influence upon the mind of the hearers, are yet in themselves, abstractedly considered, of an unimportant and trifling character, and for this reason, beneath the dignity and elevation of a written discourse, which must necessarily be pronounced with something of the *ore rotundo*. Whereas, the man who *talks* to his audience, is under no restraint from this quarter. No argument, nor objection, is too humble to be discussed, and turned over and over, and examined in every point of view in which it can possibly be necessary to examine it.

3. "Very valuable thoughts will often arise while the speaker is addressing the audience. No one who has not had experience on this point, can duly appreciate the importance of this consideration; and every man who has had such experience, must, at times, have been astonished at himself.—He must have been astonished at the high degree of excitement to which his feelings have been raised by the presence of a deeply attentive audience, eagerly catching every syllable as it fell from his lips. Such has occasionally been the power of this excitement, that it has elicited from him flashes of eloquence, of which he feels himself to be entirely incapable in the retirement of his study. Thoughts that thus sprung up in an auspicious moment, are sparkling gems that come unbidden and unexpected. And the extemporaneous preacher who has studied his subject thoroughly, and is so familiar with the scheme and train of thought which he has previously marked out for himself, as not to be fluttered by the arrival of these unanticipated visitors, will usually turn them to good account; while he who reads his sermons, will, as experience abundantly shows, seldom be able to make much of them. He is, from habit, chained down to what is written. He dare not leave the ground, for he knows not where his venturous flight may lead him, nor whether he shall be able to alight exactly upon the spot which he left.

4. "The more general adoption of the extemporaneous mode of preaching, would be highly favourable to the health of ministers. It is to the manual labour of writing out at full length, two sermons a week, together with the exhausting effort of composing them, that we must look for the great cause why so many ministers lose their health in early life, and not unfrequently, come to an untimely grave. Thinking themselves obliged to go through with all this drudgery, they are necessarily confined most of the time to their studies, in entire inactivity of body. Now, it is the habitually slow circulation of the blood attending a too sedentary life, which exposes the subjects of it to serious injury from loud and continuous speaking. The danger arises from the increased and greatly accelerated action of this important fluid in the lungs, on such occasions. Hence, every public speaker should persevere in a system of frequent and regular exercise. His blood should always be kept in a lively and free circulation; then, while the buoyancy of his spirits, the elasticity of his mind, the vigour and clearness of his conceptions, will be very much increased, he will at the same time never be injured, & seldom even fatigued by the effort of speaking, however violent, or however frequently repeated. This is the true reason why most gentlemen of the bar, and some preachers, especially itinerant preachers, speak so often, and usually in crowded rooms and to large assemblies, without sustaining even the slightest injury.

"Further; The act of extemporizing does not irritate and wear upon the lungs as much as that of reading. It is more like conversation, and therefore more natural, and performed with far greater facility.—The sentences too, are less involved and more broken up, and consequently much more easily delivered.

5. "The preacher who extemporizes, being freed from much manual labour and mere drudgery, will have far more leisure for parochial visits, and for reading. He will thus become more intimately acquainted with the spiritual wants of his parishioners; and also be constantly enriching his mind, and qualifying himself for the more able and acceptable discharge of his duties in the desk.

6. "Men who preach extemporaneously, may be expected to perform the other parts of public services more acceptably than those who read their sermons. There are very few habitual sermon-readers, who do not, first or last, fall into a monotonous, measured way of delivery. The habit steals upon them insensibly; and when once fixed, it is usually next to impossible to break it up. From the sermon, it is unavoidably transferred to the devotional part of the services, and to the reading of the hymns; in the last exercise, it not unfrequently becomes a downright spondaic sing-song. The extemporaneous preacher, on the other hand, is accustomed to speak to his audience in all the varied tones and inflections of elevated conversation, and with all its earnestness and impressiveness. When quoting from memory a passage of scripture, or of a favourite author, he insensibly uses the same inflections as when he converses. Hence, when he engages in the devotional exercises, or in reading a psalm, he of course, without effort falls into his usual mode. He addresses the Throne of Grace in a natural, unaffected manner, and he reads the psalm with the correctness, the ease, and the variety of inflection and emphasis with which he extemporizes; and we witness the justness of what Walker has long since laid down as an important truth in rhetoric, that 'those are the best readers who approach the nearest to the best extempore speakers.'

"Again; In prayer, extemporaneous speakers have a greater flow of appropriate language at command, especially of scriptural language; for in preaching they are often obliged to draw upon the treasures of their memory. They are also habitually self-possessed, and feel entirely at home; and are, therefore, less apt, from the spur of the moment, to advance sentiments, or use language which they would afterwards regret.

"In this connexion, it should be recollected that, excepting the Episcopal Clergy, all who oppose preaching extempore,—however they may differ about the other modes of preaching,—are entirely agreed as to the expediency of praying extempore. Now, I am free to say for one, that after investigating the subject as thoroughly as I am capable of doing, I feel fully convinced that the arguments in favour of extemporaneous preaching are certainly quite as weighty as those in favour of extemporaneous prayer; and that the minister who would act consistently, should adopt both or reject both."

ON THE EARLY EDUCATION OF FEMALES.

So much has been written on the subject of female education, that we no longer look for the charm of novelty in any thing that relates to it. The subject, however, is always important; and there is an obvious advantage in bringing it often before the public, to 'stir up our minds by way of remembrance.'

The following extract, taken from Mr. Emmerson's discourse, delivered some time since at the dedication of the Female Seminary Hall, in Saugus, we doubt not, will be found interesting to most of our readers.

"As soon as your daughter opened her eyes upon the light, she received impressions from external objects, which had some influence to form her mind, and make her what she now is, and what she may be hereafter. Did we but know how to conduct her education in this tender period, there is no doubt, that much might be done even in her infancy, to make her both good and great. And yet, at present, so little is known upon this subject, that very little can be said. It is clear, however, that something may be done very early.

"In the first place, then, let her be sincerely, solemnly, and ardently devoted to God. If you do not feel, that God requires you to dedicate her in baptism to the Father, Son and Holy Ghost, or to dedicate her in any external way, still devote her to Him, in the way that appears to you most agreeable to scripture. If, however, you devote her in baptism or otherwise, do not content yourselves with a single dedication. For, though we suppose the rite of baptism is not to be repeated, yet surely the dedication of your beloved offspring to God, is to be most devoutly repeated from day to day. Continue, then, from day to day, to present her in the arms of faith, to Him from whom you received her. She is still His. She is only committed to you for education. Behold the Former of her tender body and the Father of her immortal spirit, committing her to your fond parental arms, and as it were, addressing you, "Take this child and bring her up for me, and I will give you everlasting wages—an infinite reward." But still remember, that without His blessing, all your efforts for her welfare will be in vain. Cry to Him, then, without fainting and without ceasing, to make her all you can reasonably wish her to be.

"At the same time, use all the means in your power, that may appear conducive to her health, and suited to unfold and improve her corporeal and mental powers. Remember that for two or three of her first years, you can do much more by example, than by precept. During the tender stage of infancy, example is much more important than it is generally considered. Show her by your conduct, what you would have her to do and to be. Would you have her sincere? Never deceive her, nor let her have the least occasion to mistrust your sincerity. If possible, preserve her from the contagion of lying lips and deceitful tongues. Would you have her a pleasant child? Never let her see *you* fretful. Would you have her kind, condescending, affectionate, tender-hearted, neat, industrious, economical? Let her continually see the same exemplified in you.

"As soon as may be, let her be directed and encouraged to perform useful operations. Let her be early taught, that her little hands were made for use, rather than for ornament—for work, rather than for play.

"As early as possible, let her be instructed to love, fear, worship, and serve her Creator and Redeemer.

"As soon as she is capable of government, let her be taught to obey. Let your word to her be law; but, except in case of obstinacy, let it be manifestly, "the law of kindness." Let her be taught to obey you, because it is the command of God. If corporeal punishment is needful, let it be inflicted as rarely as possible, and never in anger.

"As soon as she will listen to them, relate to her the admirable stories in the word of God, with such comments and applications as you may judge useful.

"Let her be taught to read such parts of the bible as she can best understand, and gradually advance to those which are more difficult. Let her reading be chiefly confined to what she can understand.

"Let her be amused with a great variety of unexpensive toys; and, if possible, let all her toys be fraught with instruction.

"Make continual exertions to prevent or correct every bad habit of speaking; and, indeed, every other bad habit.

"Show and explain to her as many instructive objects as possible. As far as may be, let her be acquainted with things, before she knows their names, or immediately after; and explain to her the meaning of words, by showing her the objects which they signify. Do not encumber her tender mind with a multitude of words, which she does not understand.

"Teach her to think and to reason; or rather aid and direct her feeble efforts of reasoning, as early as possible.

"The idea, that the reasoning faculty does not begin to unfold itself till the child is ten or twelve years old, is doubtless one of the most pernicious errors that ever deformed a system of education. It is my decided opinion, that all children who are not idiots, put forth the buds of reasoning the first year. In the present imperfect state of education, however, perhaps little, if any thing, can be done toward unfolding this faculty, till a year or two after. As soon, however, as your daughter understands the meaning of the words *why, because*, &c. then, if not before, it is time to begin to aid her progress in the noble art of logic. Listen patiently to her questions, and if practicable, either answer them, or direct her in a way to ascertain the answers; and in your turn, question her also.

"Begin very early to instruct her to make little mental calculations in Arithmetic; and gradually proceed to such as are more difficult. This exercise, I consider peculiarly important. If generally adopted, and properly pursued, it would not only improve the mind, but probably, in all cases, prevent that unhappy distaste for Arithmetic, of which so many females so bitterly complain."

RATIONAL RELIGION!!

Infidels have been always liberal in their encomiums on heathen morality; and the advocates of *rational* religion, and the enemies of missions have been scarcely less charitable in their opinions. The worshippers of wood and stone, of "brazen images," of "bulls and goats," of snakes, calves, monkies, dogs, asses, and buffaloes, forsooth, are to be considered nearly as rational by these *fair and liberal thinkers*, as those who worship "in spirit, and in truth," the great Being revealed in the Scriptures of inspiration. The following extract from the advertisment of an idol-maker, originally published in a Chinese paper, bears every mark of authenticity, and it may be read with profit we think, by the whole class of *self-denominated rationals!* At least they are quite at liberty to avail themselves of all the arguments that can be legitimately deduced from it.

"I, Acheu Tea Chincheu, a lineal descendant of Goup Boi Roche Chincheu, the celebrated sculptor and carver in wood who through his unremitted studies to promote *rational religious worship*, by the classical touches of his knife and chisel, has been honoured by Emperors, Kings and Rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same theological line, having travelled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters Nollekens and Bacon.—Acheu Tea Chincheu is now in possession of casts from the most approved models and Elgin marbles; he is ready to execute to order idols from twelve feet high, well proportioned, down to the size of a Mormoset monkey, or the most hideous monster that can be conceived, to inspire awe, or reverence for religion. My charges are moderate: for an Ourang Outang, three feet high, $700; ditto Rampant, 800; a Sphink, 400; a Bull, with hump and horns, 650; a Buffalo, 800; a Dog 200; ditto Coucant, 150; and an ass in a braying attitude, 850. The most durable materials will be used. Of statuary, granite, brass and copper, I have provided sufficient to complete orders to any extent.—Perishable wood shall never disgrace a deity made by my hands. Posterity may see the objects of their fathers' devotions unsullied by the inclemencies of the seasons, the embraces of pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims; the price will be appropriate to the size and weight.—Any order, post paid, accompanied by a drawing and description of the idol, will be promptly attended to, provided that one half the expense be first paid, and the remainder secured by any respectable house in Canton."

To render all arguments drawn from the preceding, fully legitimate, it should be recollected, that, the shedding of human blood, and the commission of such acts of obscenity, as are dictated only by the grossest, and the most deep-rooted moral pollution, are reckoned among idol worshippers as the *highest exercises of devotion!*

OLD SELECTIONS.

DANGEROUS CURIOSITY.

Be not curious to search into the secrets of God. Pick not the lock where he hath allowed no key. He that will be fitting every cloud, may be smitten with a thunderbolt: and he that will be too familiar with the secret things of God, may be overwhelmed in his judgments. Adam would curiously increase his knowledge; therefore he shamefully lost his perfection and happiness. The Bethshemites would pry into the ark of God; therefore the hand of God slew above fifty thousand of them.—The sun and the fire say of themselves, *come not too near*. How much more *the light, unto which none can approach!* Even in those works of God, where our knowledge is most perfect, we meet with a height and a depth, which the line of finite understanding cannot fathom; we expatiate in a region which still discloses new scenes of wonder; we feel ourselves at once invited and checked, attracted and repelled; we behold much that we can comprehend and explain, but much more that passeth knowledge; we find ourselves like Moses at the bush, upon *holy ground;* and the same wonderful sight is exhibited to our view, JEHOVAH! in a flame of fire, whose light irradiates and encourages our approach, but whose fervent heat arrests our speed, and remands us to our proper distance.

DESIRES OF THE SOUL

What wantest thou, oh my soul? With what imaginable excellency wouldst thou clothe thyself? What desirable object wouldst thou pitch upon? Is it beauty? *The Righteous shall shine forth as the sun in the kingdom of heaven.* Is it riches? Every one in God's family shall have a glorious, incorruptible, and eternal inheritance.—What is it then? Is it honour! what honour like to this; to be a friend and favourite of God, *brought nigh by the blood of Christ; to have a crown of righteousness, of life, and of glory; yet more, a far more exceeding and eternal weight of glory* set upon thy head.

THE CHRISTIAN TRAVELLER.

A black cloud makes the traveller mend his pace, and mind his home; whereas a fair day and a pleasant path, waste his time and steal away his affections in the prospects of the country. However others may think of it, I take it as a mercy, that now and then some clouds intercept my sun, and that many times some troubles eclipse my comforts. For I perceive that if I should find too much attention in my inn, too much friendship from the world in my pilgrimage through it,—I should soon forget my Father's house, my spiritual kindred and my lasting heritage.

SELECT SENTENCES.

Riches are but cyphers: It is the mind that makes the sum.

Industry, prudence, and perseverance combined, form the far-famed philosopher's stone, which transmutes every thing it touches into gold.

If sensuality constitutes our only happiness, we may well envy the meanest individual in the brute creation: For, instinct is a surer, shorter, and safer guide to *such* happiness, than reason.

He who will not permit his wealth to do good to others while alive, prevents it from doing any good to himself when he is dead; and by an egotism that is suicidal, and has a double edge, cuts himself off from the truest pleasure here, and the highest happiness hereafter.

THE JEW AND HIS DYING DAUGHTER.

Travelling lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted.—He was preaching to a large and attentive audience, when his own attention was arrested by seeing a man enter, having every mark of a Jew on the lineaments of his countenance. He was well dressed, his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After services, the clergyman fixed his eye stedfastly upon him, and the stranger reciprocated the stare.—The good minister goes up to him; 'Sir, am I correct: am I not addressing one of the children of Abraham?' 'You are.' 'But how is it that I meet a Jew in a Christian assembly?' The substance of his narrative was as follows: He was a respectable man, of superior education, who had lately come over from London; and with his books his riches and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe; and he now knew no pleasure but the company of his child. She was indeed, worthy of a parent's love. She was covered with beauty, as with a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm, superior to any of the tinselled decorations of the body. No pains had been spared in her education.—She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder then, that a doating father, whose head had become sprinkled with grey, should place his whole affection on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in all the strictest principles of his religion, and he thought he had presented it with an ornament.

It was not long ago that his daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, yet seldom spoke, but by the language of tears. He spared no trouble or expense in procuring medical assistance;—but no human skill could extract the arrow of death now fixed in her heart.

The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter; with a heavy heart he entered the door of the chamber which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter. The child grasped the hand of her parent with a dead cold hand. "My child you know I love you;—that you are more dear to me than the whole world beside!" "But father do you love me?" "Why my child will you give me pain so exquisite? Have I never given you any proofs of my love?" "But, my dearest father, do you love me?" The father could not answer; the child added, "I know my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you. Will you grant me one request. Oh! my father; it is the dying request of your daughter. Will you grant it?" "My dearest child, ask what you will, tho' it take every cent of my property, whatever it may be it shall be granted." "My dear father I beg you never to speak against JESUS OF NAZARETH!" The father was dumb with astonishment.—"I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick; even for the salvation of my soul. I believe he will save me, although I never before loved him. I feel that I am going to him; that I shall be ever with him. And now, my father, do not deny me. I beg that you will never again speak against Jesus of Nazareth! I entreat you to obtain a Testament that tells of him; and I pray you may know him; and when I am no more, you may then bestow on him the love that was formerly mine."

The exertion here overcame the weakness of her feeble body. She stopped, and the father's heart was too full, even for tears.—He left the room in great horror of mind, and ere he could again summon sufficient fortitude the spirit of his accomplished daughter had taken its flight, as I trust, to that Saviour whom she loved and honoured without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read, and taught by the Spirit above, is now numbered among the meek and humble followers of the Lamb.

Christian Herald.

From Israel's Advocate.

DEATH-BED OF A JEWISH RABBI.

When Rabbi Johannan Benjazi was sick, his disciples came to visit him, and when he saw them he began to weep. They said unto him Rabbi, the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep. He answered them, if they were carrying me before a king of flesh and blood, who is here to-day, and to-morrow in the grave, who, if he were angry with me his anger could not last forever; if he put me in bondage, that bondage would not be everlasting; and if he condemned me to death, that death would not be eternal; whom I could sooth with words and bribe with riches, yet even in these circumstances I could weep. But now I am going before the King of kings, the only blessed God, who liveth and endureth forever and ever, who if he is angry with me, his anger will last forever; if he puts me in bondage his bondage will be everlasting; if he condemns me to death, that death will be eternal; whom I cannot sooth with words or bribe with riches; when further, there are before me two ways, the one to hell the other to Paradise, and I know not to which they are carrying me; should I not weep? [Talmud Baracooth, fol. col. 8.

Who does not long to point the mourning Israelite to "the Lamb of God, which taketh away the sins of the world?"

Revivals.

The revival, says the Religious Intelligencer, which has been progressing for several weeks in Burlington and Bristol, we understand has become quite general, especially in the former place. A general solemnity rests upon the whole parish; and more than 200, anxious for their souls, have attended some of the meetings for inquiry. Such is the anxiety to attend religious meetings, that several families assemble their children at one house, that one adult may take charge of them while the rest go to meeting. One violent opposer to the work, offered to bet a *Bible* that he would not be made a subject of the work. In a few days he was crying for mercy, and begging Christians to pray for him.

We understand that this gracious work has extended into Harwinton, an adjoining town, where many are anxious and some are rejoicing in hope.

The revival in East Haddam, which commenced in December last, still continues. It is a great and glorious work. About 160 have been reclaimed from the thraldom of sin and Satan, and brought into the glorious liberty of the Gospel. Nearly all the youth of the parish have been led to seek their Creator "before the evil days come." These, added to about 130 in Millington society, make the whole number in East Haddam, nearly 300. "Who are these that fly as a cloud and as doves to their windows?"

Ib.

The following information has been received from an authentic source, and may be relied on as correct.—*Family Visitor.*

There is, at this time, an unusual attention to the subject of religion in Bethel congregation, Augusta county, Virginia, under the care of Mr. T. M'Farland. Fifty-nine persons have been received into church communion since last June; and there is a growing seriousness generally through the congregation. This is the result of Bible classes, lectures, and faithful pastoral visits, as well as of pulpit labours.

In the two Presbyterian churches of E. Town, New-Jersey, under the care of Dr. M'Dowell, and Mr. Magee, there is, we trust, what may be called a revival of religion. It commenced in Mr. Magee's church about the 1st of February, while he was, perhaps, more than usually engaged and faithful in visiting his people. The encouraging appearances were soon observed in the sister church. Great watchfulness and prayerfulness in private, consistency of character and faithfulness in public, prevailed among Christians. And at present, there is a prevailing and anxious thoughtfulness, a noiseless and enlightened inquiry among sinners on the subject of religion in almost every part of the congregation. The people generally, have a speculative, and are striving to obtain a practical belief of the truths of the Bible. The pastors are warmly and laboriously engaged.—The religious meetings are not more frequent or protracted than usual. To instruct the people on the great doctrines of salvation, and not merely to excite animal feeling by declamation, is the object and tendency of their preaching. The awakening is deep, and is becoming general. Of the two congregations, upwards of eighty persons profess to be inquirers; and some are indulging a hope of having experienced a change of heart.

In the First Congregational Soc. in *Charlestown*, Mass. of which Rev. Warren Fay is Pastor, about seventy-five persons embraced a hope of cordial reconciliation to God, the past year. Sixty were received into the Church in 1823; and five since the commencement of the present year;—some have left town, and become members of other Churches, and some have not yet made a Christian profession.—*Bost Rec.*

Extract from a letter to the Editor of Zion's Herald.

WILMINGTON, DEL. APRIL 24, 1824.

"The season is becoming more pleasant. the farms wear a beautiful aspect. But the most delightful prospect is in the moral world. There has been a good work of God in different parts of the Philadelphia Conference. In some places it is thought the most powerful they have witnessed for many years. All ages and ranks in life have shared in its effects. The obscure and indigent have been raised up to be lights in the world. The rich and the gay have forsaken the vain and dissipating scenes of life, to tread the humble path of virtue and holiness. Thus, while we behold our venerable and worthy pillars crumbling back to earth, we see a gracious Providence providing for the support and continuance of our spiritual and glorious building, by calling from nature's forest, those who promise to be eminently useful in the church. There has also been some revival of the work of holiness among old professors—some witnesses of perfect love. Yours &c. J. L.

Previous to the Seneca Mission's being broken up, it appears that there were indications of the Lord's gracious presence in the little church formed among them. The journal, dated Lord's day, January 25, says, "Our religious exercises are more than usually interesting. Discourse from Luke 24. 25. "O fools, and slow of heart to believe all that the prophets have spoken!" These words were appropriately addressed to some of our congregation, who have manifested, of late, a disposition to connive at the worship of the Pagans. At the close of the services, one of the members of the church was requested to pray. During prayer, he became much affected, and burst into tears. As far as he could be understood, he seemed to mourn over his sins and the sins of his people before the Lord, and to say, "Lord, forgive them, for they know not what they do." Solemnity and the most profound silence pervaded the assembly; while a number tried in vain to hide their tears."—The journal of Feb. 16, says, "We have witnessed with no ordinary emotions an increasing seriousness among the children. We have discovered at times a tenderness of heart among these children; but have never seen them so much awed by divine things as at present. I walked out in the field at eventide, and could distinctly hear the voice of prayer on several sides around. As I walked towards the house, I wondered why the little children were not heard at play as usual. The secret was soon disclosed. For I discovered that they too had collected in a little group on the side of a hill, and stood with clasped arms, and in perfect silence; while one of their number, in an audible voice, was sending forth his petitions to the throne of Him who said, "Suffer little children to come to me and forbid them not," &c.

A revival has lately taken place among the Methodists on the island of Nantucket. Zion's Herald estimates the numbers who have joined the Society to be more than 100. A number of other revivals among the Methodists, are mentioned in the Herald.

WESTERN RECORDER.

UTICA, TUESDAY, MAY 11, 1824.

Some of our patrons have expressed a wish that the Recorder might contain more religious intelligence. We should be pleased to gratify them in this respect, were it practicable to do so; but unhappily, there is so little intelligence at the present time, that we must acknowledge ourselves unable to increase the quantity, without depreciating the quality. There would be no difficulty in *swelling our columns*, if we might be permitted to claim the common privileges of editors of weekly papers. Let us but insert most of the current articles without condensation; and repeatedly present the same given items in their ever varying forms, and we might increase the amount of intelligence to any given extent. Thus, an important item for, instance, is first conveyed through the medium of private letters; next we find it in letters to the Board of Commissioners; then again, among articles of intelligence communicated at the monthly concert; then, perchance, some private gentlemen, or sea captain will have visited the given place, and *his* account is offered to the public; and last of all, a fifth edition is presented in the journals of the missionaries. All this might still be rendered interesting to many of our readers; but is it all needed? For our own part, whatever may be thought by others, we see not a more eligible method of management in relation to a *semi-monthly paper*, than to continue to give, in most instances, *single and condensed* views of the current articles of intelligence, leaving any of our readers, if so disposed, to supply the absence of repetitiousness by re-examining our columns.

We are happy to state, that a second Presbyterian Church was organized in this village on the 6th instant, under very favourable circumstances. Rev. S. W. Brace, thro' the instrumentality of whose labours, the congregation has been collected, commenced the services by imploring the Divine blessing and reading a select portion of scripture: Rev. S. C. Aiken, offered the introductory prayer; Rev. N. Coe, delivered the sermon; Rev. M. P. Squier, presided and offered the constituting prayer; Rev. Mr. Strong, delivered the address, and Rev. Mr. Everts, offered the concluding prayer. A greater number presented themselves for admission than is usual on such occasions. And we are happy farther to state, that there is a perfectly good understanding between the two churches, and that the greatest unanimity prevails.

A number of interesting little Tracts have been politely forwarded to us by a friend in N. York, from which we shall make occasional extracts.

One of our most respected correspondents, has at length sent us an article, which, after mature deliberation, we cannot consent to publish. Severe epithets, though strictly just, may do injury in two ways—they may receive an uncertain application, or, may seem to mark out *too distinctly*, the character of an individual.

Religious Intelligence.

Intelligence condensed from the Missionary Herald for May.

PALESTINE MISSION.

There is no recent intelligence from this mission. The Herald contains extracts of letters not hitherto published, which give further particulars of the ignorance and bigotry of the Catholics in Egypt. The *pater superior* of the Catholics, is said to have displayed his inquisitorial rage in excommunications, &c. Many of the bibles and tracts that had been previously distributed, are supposed to have been burnt; but it is added as a circumstance of encouragement, that "nobody now minds such a farce, and such buffoonry." The remark, it is probable, should be applied chiefly to the more intelligent of the inhabitants. One of the letters contains the following notice of a sermon.

"The priest praised the Catholic church, as that church in which exclusively salvation can be obtained; and for a proof, he mentioned, among many other things, the following fact, which he said happened among the Catholics in Hungary: "A malefactor in Hungary was put in prison and condemned to death. He refused to be converted by any means whatever. Several priests were ordered to call at the prison on that obstinate sinner; but all their pains were unfruitful and vain: but a Franciscan Friar appeared, and at once gave his word to convert the malefactor, who still persevered in blaspheming the Godhead and religion. The Friar now began himself to curse and blaspheme every thing, till he came to the Virgin Mary.—'Stop,' exclaimed the malefactor, 'O, not her.' The Friar was satisfied with that exclamation, and congratulated himself on having accomplished such a great work of conversion!" Is not this an abomination, to preach in the holy temple of the Lord such impious blasphemy? You may conclude by this single fact, what a miserable condition the church here is in. I dare to say that such abominable nonsense is not heard in the public houses in Europe.—Such fellows ought to be scourged and driven out of the temple of God."

It is added, that the field for the distribution of bibles and tracts offers increasing encouragement. Many receive them with gratitude, and continue to read them in defiance of papal authority.

CEYLON MISSION.

An account of the scholars, with lists of their names, descriptions of their persons, characters, &c. has been forwarded by the missionaries.—The article occupies several pages of the Herald, and will be read with interest by those who have sent out sums of money for the purpose of supporting particular individuals in the schools. The catalogue and descriptions, embrace the stations at Tillipally, Batticotta, Panditeripo, Oodooville, and Manepy.

The Missionaries have the happiness to state that the government of the island has permitted a press to be established at Nellore, under the charge of the Church M. Society. Nellore is within five miles of two of their stations.

"To carry our plans of usefulness into operation, say the missionaries, we feel that we have to draw largely upon the charity of our patrons. We hope, however, that they will never be weary in well doing; but will assist us to the extent of our wants. We are situated in the midst of a vast population of immortal beings, who are on the road to eternal death; and whatever is to be done to stop them in their ruinous course must be done quickly. While they are yet within the reach of mercy, it is of infinite importance that no one thing which might afford them a prospect of escaping eternal misery should be neglected. May these reflections have their due weight upon the minds of all who contribute to the support of this mission."

BOMBAY MISSION.

The missionaries remark in relation to the schools connected with this station that,

"Their influence on the native population though silent, and chiefly unobserved, and not easily described, is constant, extensive, and in many ways highly subservient to the great object of a christian mission. Thus we consider schools as a mighty engine under the management of a mission, and of sufficient importance to justify the friends of Christ in the expense of establishing them in every heathen town and village."

The Missionaries continue to have many urgent applications for the establishment of new shools. Jewish children to the number of 116, have been admitted in nine of their schools.—The preaching of the word is continued as formerly. The Missionaries make it their main business, to go out daily in search of the people wherever they can find them, and invite them to the Gospel feast. This they still continue to esteem as the most appropriate and important work of the missionaries.

"Mr. Graves had latterly spent much of his time in tours on the island of Salsette, and on the coast. In general he found the people favourably inclined towards hearing the Gospel, though in some instances they were hostile. Although no very special effects were known to be produced on the minds of any, yet he found abundant encouragement to persevere, in the hope that, from the seed thus widely sown, some precious fruit may in due time be reaped.

Occasional and stated meetings are held more or less frequently at the several stations, and the work of Christian instruction is daily going forward in various ways."

On the state of the mission, they thus remark.

"We have filled so many pages with accounts of our missionary labours and concerns, that the outpouring of God's spirit, and the conversion of sinners make no item in the account.—Could we do it in truth, our hearts would exult in sending you those joyful tidings, for which you are anxiously looking, fervently praying, and we trust patiently waiting. But we have no such tidings; and our hearts are often ready to die within us because we have none; and we are more ready to faint, because of our fear that our dear Christian friends at home will faint too, and be discouraged as to our mission. O may the infinitely gracious, compassionate and condescending God preserve us and them from so great a sin. Our faith is severely tried, but, thanks be to God, it does not fail. If we knew that we should see no converts while we live, still we believe that we *ought* not, and we hope we *should* not labour the less."

"While we mourn and lament that the spirit of God has not been copiously poured out upon the people around, we indulge the hope that the secret and unseen operations of that blessed spirit are preparing the hearts of many, ultimately to open for the reception of the only Saviour of sinners. In a few instances, we have thought that we could discover evident symptoms of the inward workings of the Holy Ghost. Several have appeared to give more than ordinary attention to the truths of the Gospel. Samuel, the Jew, and assistant superintendent of our schools, continues to avow, as do several other Jews, his belief in Christ as the true Messiah. His mind is very tender, and his conscience awake; and at times he appears to be in a hard struggle between a conviction that he ought publicly to profess Christ, and the fear of man."

The missionaries notice "as an auspicious event" the formation of an auxiliary Scottish M. Society in Bombay; They also express an ardent desire that their "diminished mission should be speedily augmented" by accessions to their numbers.

Mr. Nichols writes under date of Nov. 30 1823, that he has

"Been busily employed in planning and getting into operation a new system of instruction and management for their schools. The principal point, which he is aiming to secure, is to pay the masters, according to the *progress*, and not according to the *number* of their scholars, as he has done heretofore. There are some obstacles in the way of this plan, but its having been successfully adopted in Bengal, leads them to hope that they may do the same. When this plan is in operation, they hope that they shall be able to increase the number of their schools with the same means; and should the committee place more funds at their disposal for this object they might, instead of 1,200, have 10 or 12,000 youth in a course of education. Their schools are a most interesting part of their missionary operations. Each school makes a little congregation which they may address at all times."

Mr. N. mentions, as two very encouraging tokens of divine favour, the expected assistance of the Bombay Auxiliary Bible Society, in publishing the book of Genesis, and the New Testament throughout: and the grant of a burying ground for the use of the mission, with an order to have it "enclosed with a wall of masonry at the public expense." Mr. N. deplores the want of more labourers.

"Our very souls are panting, he says, for an increase of our number. Will not the Board send some young men to our help? We do ask for missionaries;—not, schoolmasters, physicians or mechanics; we want *missionaries*. Notwithstanding what has been said against *scattering* missionaries, I am in favour of the measure.—Would to God there were missionaries *scattered* over the whole land. Two more are exceedingly wanted in Salsette, and two at Bassem, a most interesting station, twenty-five miles north of this, on the continent."

"The Scottish missionaries brought out with them the newly invented Lithographic press, which we hope will prove very serviceable in printing cards for the schools, the alphabet, title pages, and those things which require a larger type."

Soon after Mr. N.s' letter was written, the news of Mr. and Mrs. Frost's leaving this country, in company with Mrs. Graves, for Bombay, reached the missionaries—in view of which, they express themselves in the following manner.

"We would mark with lively gratitude the indications of providence that the Lord of the harvest is about to send forth more labourers into this field. We confess that we have had many heavy and desponding feelings on this subject. We had fears, lest our patrons, and the young candidates for missionary service, should be discouraged by our want of apparent success. But we rejoice in the assurance we have of better things than these for the perishing heathen around us. How much ground is yet to be possessed! Within a hundred miles of us, how many great towns there are, containing thousands of people sitting in the shadow of death! Let not the young men at Andover and elsewhere forget the millions of India."

They also add, "We are all now much engaged in finishing and revising the translation of the New Testament, and of the book of Genesis, which is now in press."

"The new plan which we have digested for our schools is likely to succeed well."

A letter, from Mr. Garrett, to his friend in this village, has been obligingly handed us for publication. The letter contains many pious and excellent remarks; but as it was not designed for the public eye, we present our readers, only with what relates to the arrival of letters, boxes, &c. and to the lamented death of Rev. Mr. Mitchel, the Scottish Missionary. The letter is dated Bombay, Dec. 1, 1823.

"I wrote him (Mr. P.———) last month, and mentioned that Mr. Mitchel, one of the Scottish Missionaries at Bankote, near this place, was dangerously ill, and was calculating on a tour into the interior, for the restoration of his health. He started on his journey, but was arrested by death, on the third day after his departure. He has left a wife and two children, who with one of his missionary brethren, were with him at the time of his death. He was buried at the place where he died, which was in a native village, at a considerable distance from any European inhabitants. But it is of little consequence where the forsaken clay of God's children is laid. No place is so obscure but that they will be aroused when the last trump shall sound. "Blessed are the dead who die in the Lord."'

"A vessel has arrived from Calcutta, that has brought us things from America. Two letters only, have yet been sent on shore, one of which is from our corresponding Secretary (Mr. Evarts,) & it gives us the pleasing intelligence that there is the prospect of our mission being soon reinforced by additional labourers. O that many faithful teachers may speedily be sent to this dark part of the earth, and may the Lord endue them richly with his spirit, and own and bless their labours abundantly.

"The box that is on board the vessel, we are informed, cannot be delivered under three or four days, and as I must send this to-morrw or lose the present opportunity, I cannot now acknowledge any fresh letters from my friends, though I hope I may have some on board."

A beautiful specimen of printing, was enclosed in the letter. It consists of the Ten Commandments, in the Mahratta language, in Chinese characters. To this is added in Mr. G's. hand writing, a *literal* English translation that may convey to the linguist some idea of the peculiar idioms of the language. The following may suffice.

"Of God, Ten Commands.

Preface.—And God these all words spake thus:—I, Jehovah, your God am.

1. "Before me, to you, other Gods have not.

2. "Thou, graven image, or above in heaven which, or beneath in earth which, or the earth under, in water which, not any likeness for yourself make not, their feet at fall not, and their service do not: for I Jehovah, your God, and I jealous God am."

Dr. Cary writes to Dr. Ryland, July, 1823, that his own labours have been much increased since the deaths of his son Felix and Dr. Ward: but though nearly 62 years of age his health is very little impaired.

"I have reason to think he says, that the work of conversion goes on and prevails gradually among the natives. I received a letter from Monghyr, a few weeks ago, giving an account of the baptism of several persons. A letter received yesterday from Brother Thompson of Delhi, he observes, mentions a number of highly encouraging circumstances. One received from my son William, a fortnight ago, informs me that his encouragement lately has been more than for a

long time past. Brother Fernandez has baptized nearly twenty persons within the past year; and Brother Fink has baptized some of the Mugs or Arrakanes, and soon expects to baptize more.

"Schools for the education of native female children have been successful beyond all expectation."

HOWRAH.

The Christian Watchman mentions, that at Howrah, in the vicinity of Calcutta, the religious prospects are brightening. Three years since, Howrah was without a gleam of gospel light, except when any of the brethren came to the house of a friend, and spoke to a few collected in a private circle. But by a letter from Mr. Statham, dated in June last, and written to Mr, Dwyer, Secretary of the English Baptist Missionary Society, it appears that now nearly all the inhabitants assemble on the Lord's day for public worship. It is proposed to erect another meeting-house, of a more popular construction. The venerable Carey was lately at Howrah, communicating his judicious counsels.

Juggernaut.—From a paper laid before the Asiatic Society at Calcutta, in March, 1823, it appears, that the dreadful fanaticism which formerly prompted Hindoos to sacrafice themselves under the wheels of Juggernaut, has ceased.

For three years previous to the above date, only three cases of self immolation had occurred, and these, of doubtful character.

SWITZERLAND.

A letter from Rev. Mark Wilkes, dated, Paris, (France,) Jan. 1824, and published in the Evangelical Magazine for March, states that a bitter persecution has commenced in one of the *Protestant* Cantons of Switzerland. Three of the ministers are mentioned as having been expelled from the Church; and it is said that orders for the prohibition of *serious Christian* meetings, have been issued by the government. No religion is hereafter to be tolerated, except that of the State: and even parents are to be refused, to some extent, the selecting or instituting of schools for their own children. This is more than we ever expected to see in the boasted ranks of *rational Christianity*. Such intolerance is entirely without a parallel in modern times. Yet, Switzerland was once a land of liberty.

The letter adds that there are, in several places, favourable religious appearances: 40 hopeful conversions are mentioned in one town, and smaller numbers elsewhere. This has probably been among the causes that stimulated the enemies of vital religion to such acts of intolerance.

CAUSE OF THE JEWS.

Mr. Simon, has recently visited Newark N. J. and formed a Jew's Society, Auxiliary to the American Meliorating Society. Dr. J. R. B. Rogers, was chosen President; Moses Smith, Treasurer; James Kearney, Esq. Secretary.

The Ladies' Jew's Society, Charleston, S. C. raised the last year, which was the first year of its existence, $333, and remitted 150 dollars to the parent Society in New-York.

The Shiloh Society in Charleston, S. C. at its first anniversary on the 16th ult. Resolved to send a copy of the first report of the American Society for meliorating the condition of the Jews, to every convention, presbytery, association, and conference, in the Carolinas and Georgia, with a view to enlist christians of all denominations, as far as possible in the cause of the Jews. General Charles C. Pinckney was chosen President of the Society, and Thomas S. Grimke, Esq. Recording Secretary.

A *Jew's Society* was recently formed in Canaan, N. Y. After an address from Mr. Jadownicky, "there was a rushing," says the Report of the Secretary, "of almost the whole assembly, to the Secretaries of the meeting to present their names."

The place of meeting was on the borders of the three towns, Canaan, New-Lebanon, and Richmond.

The officers were chosen from three denominations of christians. The president is the Rev. Azariah Clark, of the Congregational Society.

SENECA MISSION.

As we anticipated, the Legislature have closed their session without making any amendment of the law, by virtue of which, the Mission family were removed from this station. The family have dispersed, and we learn that there is at present no prospect of their being restored. In the midst of pagan influence, however, it is gratifying to find that the general government take a lively interest in the affair. The following is an extract of a letter from one of our respected correspondents at the west.

"In a late conversation with Capt. Parish, the U. S. agent for the Six Nations of Indians, he showed me a letter which he had just received from the U. S. Secretary at War, in which the latter speaks in language of high disapprobation of the unprovoked attack of Red Jacket and his coadjutors, on the Mission family at Seneca. The letter directs the agent to inform Jacket, that the government would notice no more communications from him or his party, as containing the sentiments of the tribe, and that he would be held responsible by the government for any violence he might do the persons or property of the Mission family, or those associated with them for christian instruction.

N. B. Red Jacket had threatened to burn down the mission house and effects, as soon as vacated by the family, to prevent which, young King moved in while they were leaving it.

DOMESTIC MISSIONARY SOCIETY.

The annual meeting of the United Domestic Missionary Society, is to take place in N. York, on the 14th inst. The attendance of all Christians is affectionately invited, especially, of those who are friendly to the cause of Domestic Missions. The Executive Committee have heard of the formation of Auxiliaries from which *no official* returns have yet been received; they respectfully request that such returns may not be longer delayed. The Committee derive encouragement from the increasing patronage extended to the Society, as well as from the circumstance that the objects of the institution are becoming more appreciated. But as increasing demands are constantly made on the funds of the Society, a corresponding call must be made on the willing charities of the Christian community.

ANNIVERSARY OF THE AMERICAN BIBLE SOC'Y.

The eighth Anniversary of the AMERICAN BIBLE SOCIETY is to be celebrated on Thursday the 13th day of May, inst. at the City Hotel in the City of New-York. The Board of Managers, with the officers of the Society, Directors, Delegates from Auxiliary Societies, Clergymen who are Members for life, &c. are expected to meet at the Managers' room in the Society's House in Nassau-street, at 9 o'clock A. M. and to proceed thence to the City Hotel, where the meeting of the society will open, and the exercises commence, precisely at 10 o'clock A. M.

An Address from the President of the Society, and the annual Report of the Managers, will be read; and the other exercises usual on the occasion may be expected.

The Board of Managers are to meet at their room in Nassau-Street on Wednesday the 12th inst. at 4 o'clock P. M. for the purpose of receiving Delegates from auxiliary Societies.

New-York Religious Tract Society. On Thursday evening, the 15th ult. this society held its twelfth anual meeting. Receipts into the treasury during the past year, were to the amount of $2279, of which sum $161 were from the Female Branch. Expenditures during the same year, were 2269. The whole number of tracts sold and gratuitously distributed since the last anniversary, 171,397, and the whole number printed 254,500.

SUMMARY.

Several of the Baptist clergymen in England, have united in establishing an Academy for the improvement of itinerant preachers.

The king of the Sandwich Islands, *Rihoriho*, with his wife and sister, has arrived at Pernambuco, on his way to England. He will proceed from England to the U. States, and probably land in Boston.—*Boston Gaz.*

Mr. Somerfield has arrived at New-York: his health is much improved.

$40.000 have been lately subscribed in Philadelphia, for a lot of land, on which to erect a Roman Catholic Church.

Singular request.—We have seen a letter from Saco, of the 8th inst. says one of the Southern papers, announcing the death of *Thomas G. Thornton*, U. S. Marshal for the District of Maine, who died on the 4th. This letter states that Mr. Thornton had requested his friends to keep him as long as they could—then to put his body into a lead coffin, well soldered—over this a coffin made of inch boards, then one of two inches, one of four inches, and another, for the outside, of eight inches thick, all well bolted together—and to bury him at night between the hours of 10 and 12 o'clock.

Deaths by Drunkenness.—During the last year, the number of deaths from drunkenness in New-York, was 43, in Philadelphia, 34 in Baltimore 25, and in Charleston 14—total in these four cities, 116!!!

The Boston Recorder of the 23d ult. contains a list of duels fought in the United States, or by citizens of the United States, since the commencement of the present century, to the number of a hundred and four, in the greater part of which one of the parties was killed, and in several of them both killed.

The *cent* contributions for missionary purposes in the South Carolina Methodist Conference, amounted alone the past year to $941 42.

☞ In this interesting season of the year, it may not be improper to remind the farmers of the Western District to look well to their Missionary fields. The present year is by no means behind its predecessors, in calling for the contributions of the benevolent; and certainly if any land may claim the tithes of christian liberality, this fertile region has extensive demands on its numerous and respectable cultivators.

DONATIONS.

The Treasurer of the Theological Seminary at Auburn, acknowledges the receipt of the following sums in donations and on subscriptions from January——1824, to April 15th, inclusive.

Rec'd from Ladies in Newark and ——, N. J.			$102 00
do	do	Heman Halsey, being amount of his note,	20 00
do	do	James Brown, Albany, a donation Pr. J. S. Seymour,	10 00
do	do	Doct. Cyrus Baldwin, Agent,	52 00
do	do	Rev. M. P. Squier, do	167 00
do	do	Peter Smith, Esq. pr. G. Smith, Esq.	50 00
do	do	Alex. Seymour, pr. Dr. Richards,	25 00
do	do	Charles Morris, do do	20 00
do	do	Rev. Doct. Richards, part of it the avails of his agency in Troy & Albany,	555 00
do	do	New-Haven Charitable Soc. pr. S. F. Kenney,	13 00
do	do	Miss Isaac's pr. Rev. Mr. Smith,	1 00
do	do	Rev. C. Alexander, on his note,	30 00
do	do	N. Mickles, Onondaga,	4 00
do	do	Z. Swetland, Cazenovia,	3 50
do	do	John Gridley, Onondaga,	2 00
do	do	Franklin Peck, do	2 00
do	do	Aaron Meriam, Cazenovia,	6 00
do	do	Jerre Allis, do	5 00
do	do	Zeph. Comstock, do	3 00
do	do	Eliph. S. Jackson, do	5 00
do	do	Jabez Abel, do	5 00
do	do	Stephen F. Blackstone, Madison,	10 00
do	do	John Howe, do	1 00
do	do	David Peebles, do	1 00
do	do	John White, do	5 00
do	do	Female Soc. Auburn, pr. Mrs. Beach,	28 00
do	do	Bridgwater, of sundry Individuals,	10 00
do	do	Cooperstown, do do	22 75
do	do	Asahel Lyman, Homer,	5 00
do	do	A. P. Sumner, do	34 72
do	do	William Lucas, do	6 25
do	do	Friend Sandford, for Dea. Hoar, do	5 12
do	do	A. Hayden, do	0 50
do	do	Daniel Miller, do	5 18
do	do	H. Fairbanks, do	1 50
do	do	James Norton, do	4 95
do	do	J. Hull & Brothers, do	5 00
do	do	Silas Lincoln, do	2 00
do	do	A. Kinney, do	2 90
do	do	J. Blashfield, do	1 00
do	do	E. Doud, do	1 00
do	do	A. G. Atwater, do	5 00
do	do	Jacob Hoar, do	5 00
do	do	J. Dixon, Sherburn, East & West Societies,	3 50
do	do	A. Foot, do	3 00
do	do	Joseph Collins, do	5 00
do	do	Chester Hammond, do	2 00
do	do	Amazi Lord, do	3 00
do	do	Joseph Adams, do	5 00
do	do	D. Hubbard, do	1 00
do	do	Isaac Foot, do	3 00
do	do	Sam. H. Williams, do	1 00
do	do	Z. W. Elmore, do	10 00
do	do	Benj. Rexford, do	3 00
do	do	Rev. L. Parsons, Marcellus,	9 00
do	do	E. Robbins, pr. Rev. Mr. Parsons, do	4 00
do	do	Dan Bradley, Esq. do	6 25
do	do	David Willard, Otisco,	2 00
do	do	Zeph. Merriman, do	5 00
do	do	L. Gaylord, do	5 00
do	do	Benj. Cowles, do	2 00
do	do	Eb. Cowles, do	1 50
do	do	Marcus Goodwin, do	1 00
do	do	Joseph Parker, do	3 00
do	do	Dea. Hall, Lenox,	3 50
do	do	Elihu Ewer, Manlius,	23 00
do	do	John Devoe,	10 56
do	do	Daniel Tibbets, Pompey,	2 00
do	do	John Jerome, do	5 00
do	do	Ira Jerome, do	4 00
do	do	Simeon Swortwout,	2 37
do	do	Daniel Owen,	7 50
do	do	Joseph Clary,	15 00
do	do	James R. Richmond,	4 00
do	do	Benjamin Beach,	13 16
do	do	Francis Hunter,	16 34
do	do	John Freeman,	10 00
do	do	J. Crittenden, Geneva,	10 00
do	do	Joel Whitney, do	5 00
do	do	Miss. field, Candor, pr. Mr. Parsons,	6 00
do	do	A. Smith, do	5 00
do	do	Jared Foot, do	9 81
do	do	A friend in Oswego, pr Dr. Perrine,	1 00
do	do	Rev. D. O. Griswold, agent, being part of agency	80 83
do	do	Dr. Cyrus Baldwin, on his note,	10 00
do	do	do do do avails of agency,	63 25
			$1629 44

RICHARD STEEL, *Treasurer.*

The subscriber having completed the term for which he consented to act as agent in obtaining funds for the Theological Seminary at Auburn, takes the liberty of presenting to the christian public the following results of his labours.

Cash,	$619 52
do on old subscriptions,	83 53
do from Mexico, pr H. Smith,	22 62
Notes on interest, (average of credit say 12 months)	1836 00
do not on interest do	62 00
Account ag't forwarded to Auburn,	4 50
Total,	$2628 57

This amount has been paid over to the Institution and receipted to me as follows.

April 23d, 1824, Treasurer's receipt for cash,	435 39
do do for notes	1808 00
May 7th, A. Seymour's receipt for cash, to be forwarded to the Seminary,	230 68
May 7th, Abijah Thomas' receipt for notes, to be accounted for to the Treasurer,	90 00
Account forwarded by —— as above	4 50
	$2628 57

Of the above sum it will be perceived that 1900 dollars are in notes, which it is quite desirable should be paid as soon as due, that the whole may be funded in convenient stock, and the trouble saved of collecting interest on them, in their present state in the fund, to support the current expenses of the professorship to which they are subscribed.

Those notes which have been procured within the county of Oneida, contributors in this form and the town-agents, are hereby notified, are left with Mr. *Abijah Thomas*, who has obligingly consented to act as an agent of the Seminary receiving monies and giving up the notes as payments are made.

Notes given in the two Bloomfields, Lima and Bristol, will be left with Mr. *Abner Adams*, of East Bloomfield, who will in the same manner act as an agent. Agents for the other western towns, where notes have been given under this agency, will be designated by the Prudential Committee at Auburn.

In taking leave of this section of the state as to the rather painful and thankless duties of an agent for collecting monies, I can not but express my feelings of gratitude, for the uniform kindness with which I have been received, and for the almost unbroken current of approbation and favour which seems to be setting in, in behalf of our good Seminary. By numerous acts of hospitality have the expenses of this agency been materially lessened, so that the whole, including wages and travelling expenses; have not amounted to more than five per cent on the sums collected.

About one half the above sum, has been raised in several towns in this county, and the remainder in a few towns within the limits of the old county of Ontario.

It augments the monies appropriated to the professorship of *Biblical Learning* in the institution to somewhat more than six thousand and six hundred dollars, demonstrating the entire practicability of filling up that professorship from the Western District if suitable exertions are made. These it is hoped will not be wanting, especially when we look to the city of N. Y. for the filling up of the remaining professorship, on which it is understood that $3,000 are already generously raised, by three individuals there; that so we may see endowed an institution, that looks directly on the evangelizing of the world, and the day of Zion's Millenial glory.

MILES P. SQUIER.

Utica May, 1824.

The rest of the donors names shall appear as soon as we can find room for their insertion.

[Ed.

Literary & Scientific.

A new "Memoir of the Life and Character of Rt. Hon. Edmund Burke, with an estimate of his talents and writings," is announced in the London Journals.

Medical Commencement.—At the late commencement of the University of Pennsylvania, the degree of Doctor of Medicine was conferred on *ninety-six* gentlemen.

A Catalogue of minerals found in the state of Vermont, and in the adjacent states: together with their localities; including a number of the most interesing minerals which have been discovered in other parts of the United States; arranged alphabetically; Designed principally for the use of persons who have attended mineralogical lectures, in making collections of specimens: By Frederick Hall, Professor of Mathematics and Natural Philosophy, and Lecturer on Mineralogy, in Middlebury College. Just published in Hartford.

An elementary Treatise on Conic Sections, Spherical Geometry, and Trigonometry: By Matthew R. Dutton, Professor of Mathematics and Natural Philosophy, in Yale College;—Being the fifth and sixth parts of a Course of Mathematics adapted to the method of instruction in American Colleges. Just published by Howe & Spaulding, New-Haven, 1824.

Impediments of Speech.—Mr. W. Chapman of Philadelphia, after being troubled about twenty years with an impediment of speech, succeeded in curing himself, and has since cured many others. These facts are attested by many persons of respectability.

Mr. Perkins has invented an apparatus to discharge cannon by steam.

The Ex-Presidents, Jefferson and Madison, lately attended a meeting of the Visitors of the University of Virginia.

Wonderful traces of civilization, such as fences, roads, fortifications, &c. are said to have been lately discovered in the *Moon*, by one of the quick-sighted and sage professors of Germany. A little more power added to his telescope, and we shall next, perhaps, be furnished with improved models. Possibly a closer inspection will show them to be the mere articles of Milton's "limbo of vanity."

Political.

FOREIGN.

Every arrival from Europe brings additional evidence of the prosperity of the Greek cause; and exhibits some of the strong features of legitimacy. An American gentleman, now in Russia, writes from St. Petersburg, Nov. 1823, in the following manner.

"English and American papers are prohibited here, and nothing is published, but by leave of government, so that the people in general know very little of what is really going on in the world. A friend lent me a few papers lately upon my promising that they should not be *seen*, even in my room.

"No prudent man here, dares express his political opinions, and indeed we rarely sit down without one or more spies at the table; even the very servants are in the pay of the police."

Peace has been made between the Turks, Persians and Russians.

The French papers contain intelligence, that the Vice-Roy of Egypt, had declared himself independent of the Grand Seignior; this, if true, it is supposed, will decide the contest between Turkey and Greece, in favour of the independence of the latter. The papers state also that the government of Spain is pursuing measures somewhat conciliatory in relation to the constitutionalists—*perhaps* so!—This is *French* news.

The Slave Trade Piracy Bill, making provision for searching slave vessels bound to England or America, &c. has been read a third time in the House of Commons, and sent up to the House of Lords.

Sir J. Mackintosh expressed his entire concurrence in the bill, and hailed the auspicious treaty entered into with America, with the most heart-felt satisfaction.

The Hecla and Fury, under Capt. Parry, are to sail from England on the 1st May, on their interesting voyage to the North. They are to be fitted with propelling wheels to be worked either with a capstan or Straits, in the transport which is to accompany them thither. *N. Y. Adv.*

South America. A Buenos-Ayres Gazette, contains the following extract.

BUENOS-AYRES, FEB. 10.

Chili.—Valdivia has been taken by Quintanilla, who proceeded from Chiloe, with about 4000 men. The Director Freyre, it is said has marched to resist him, with the corps of the Army which had retreated from the Intermedios to Coquimbo.

The paper of Jan. 12, mentions the receipt of information from Santiago, of the return of the Chilian expedition to Valparaiso, and of the capture of Riva Aguero by Bolivar, which event was celebrated at Lima, with great enthusiasm. It is added that Bolivar was preparing to open a campaign with 10 or 12,000 men.

A plot has lately been discovered in St. Domingo, and several of the conspirators executed.

West Indies.—Nearly all the islands in the West Indies, (Hayti excepted,) appear to be in a state bordering on revolt and massacre—the English and French are especially agitated.—The dreadful day anticipated by all, and esteemed as of certain arrival, sooner or later, seems close at hand. Great efforts, however, are making to keep down the insurrectionary spirit. The free people of colour, heretofore the great shield of the white population, are supposed to be generally disaffected—They are intelligent and numerous. Both England and France have largely added to their military forces in these islands.—*Niles' Register.*

Accounts from India announce the extremely delicate health of the Govenor General, and his anticipated return home.

London.—The aggregate length of streets in this city now lighted by gas, is two hundred and fifteen miles. The manufacture of this gas consumes between 30 and 40,000 chaldrons of coal.—*Niles' Reg.*

DOMESTIC.

CONGRESS.—The Tariff has met with another obstacle in the Senate; and it now seems scarcely possible for it to become a law in any shape the present season. The Judiciary Bill has been laid on the table of the Senate.

The House of Representatives, have received a memorial, from Ninian Edwards, containing certain charges against the Secretary of the Treasury, which, if substantiated, will not add much lustre to the character of the latter. The affair excites much feeling; and it is suggested that the session of Congress may chance to be prolonged in consequence of it.

Pay of Congress.—Mr. Randolph's resolution to reduce the pay of members, from $8, to $6, per day has been rejected by the House of Representatives.

The following are among the titles of acts passed during the late session of the Legislature of this state.

"An act, to amend the act, entitled "an act to suppress duelling," passed November 5, 1816, and for other purposes."

"An act for the settlement of the accounts of sundry persons with the people of the state of New-York."

"An act for renewing and continuing in force the act, entitled "an act to incorporate the Society formed in the state of New-York, for promoting the manumission of slaves, and protecting such of them as have been or may be liberated," passed Feb. 19, 1808."

"An act authorising the survey of a rout of a canal from the river St. Lawrence to Lake-Champlain."

"A bill for the more speedy recovey of debts to the amount of fifty Dollars, passed by the late session,"—to be issued in a pamphlet,

The Hon. Stephen Van Rensselaer has been chosen by the acting Canal Commissioners, as President of their board.

Jeremiah Van Rensselaer, of this village, has been elected secretary of the Western Insurance Company.

We are requested to state that some of our most respectable and wealthy citizens have taken an interest in the stock of the Bank of Washington and Warren, which will enable the Bank to resume specie payments and banking business within one or two months from this date.—*N. Y. Adv.*

Gov. Eustes of Massachusetts, and Gov. Wolcott of Connecticut have both been elected. The late election in New Hampshire has resulted in no choice by the people; the choice between Mr. Morrill and Gov. Woodbury, now rests with the state legislature.

By accounts in the newspapers it appears, that the severe and sanguinary treatment which the Arickaree Indians received, in the first place from "*traders and trappers*," and in the second from our troops, has produced its natural and almost necessary consequences, viz. uneasiness among the tribe, and the destruction of such white people as fall within their power. Five or six more persons, on a trading expedition, have been cut off near the Arickaree village. Experience may teach our government that justice and moderation towards the Indians, are better and more profitable, as well as more humane, than a course of harshness and severity, calculated to irritate them to deeds of blood, and leading to war, misery, and eventual extermination.

N. Y. D. Adv.

Greek Fund.—The sub-committee charged by a resolution of 18th March last with remitting the funds collected in aid of the Greeks, have by the packet ship New-York, which sailed to day, transmitted to Baring, Brothers & Co. 6600*l.* sterling, purchased at the following rates: 3695*l.* 12 6, at premium of 83-4 per cent making $17,862 20

2904 7 6, at 9 per cent premium, 14,070 09

6600 . 00 00 $32,932 29

being the whole amount in the hands of the Treasurer. Other collections have been advised of, however, which, when received, will be forwarded in like manner. By order:

CHARLES KING,
Secretary of the Greek Fund.

The various swords, pistols and munitions which have been recieved by he committee, will be forwarded to Leghorn, by the first convenient opportunity, and placed in safe hands at the dispositin of the Greek Chiefs.—*N. Y. Am.*

On Saturday we stated, Says the N. Y. Advertiser, that Mr. Crawford, a private agent, had been attacked by a band of robbers between Mexico and Vera Cruz, and killed.—The Philadelphia Gazette says, "About five months since Mr. Crawford and Mr. Andrews, were dispatched by the United States' Bank, to Mexico, for the purpose of effecting some important negociations. On their return from the city of Mexico to Alvarado, as considerable danger was apprehended from an attack by robbers, on the supposition of their having a large amount of specie, they were furnished with a strong escort of 25 men, well armed, under the direction of Capt. Murray, of the British Navy. On arriving at Puebla, they were deprived of this escort by the public authority, and an inferior gaurd, of 12 worthless men, badly armed, was substituted. A short distance from Puebla, most of the guard deserted them, and they were soon after attacked by a set of banditti of twenty-five—Mr. Crawford was shot through the lungs, four of the party wounded, and a courier who had joined them at the moment with despatches for Capt. Murray, killed. Captain Murray and Mr. Andrews appear to have escaped unhurt. The Banditti made prisoners of the party, robbed them of every thing, and being joined by those of the guard who had deserted, deliberated whether to put them to death, but through the intercession of two or three who had some remains of humanity, they were after some hours' detention and cruel treatment, set free. Mr. Crawford expired in the arms of Mr. Andrews, three hours after receiving the fatal wound; whether any rites of interment could have taken place, under the unfortunate circumstances, of his death is unknown."

MEXICO ACADEMY.

THE Subscribers having been appointed a Committee to establish and superintend a School of the above description, hereby give notice that they have employed *M. W. Southworth* of Hamilton College, as principal instructor. The school was opened on the 15th of April instant, in the large and commodious brick Academy, in the town of Mexico, west of Wm. S. Fitch's store. Mr. Southworth is known to the public as a young man of talents, of literary attainments, and of unblemished moral character, and is recommended by President Davis as an approved and experienced teacher. He will instruct in the several branches of Literature usually taught in our Academies. As, in the present state of society, the importance of an education is admitted by all, the Committee deem it unnecessary to say any thing here, in favour of an institution of this character. By a faithful discharge of their duties, they flatter themselves that they shall be able to give satisfaction to the parents and guardians of all such youth as may be placed under their care.

Tuition—For Latin & Greek, $4,00 per qr.
For English studies, 3,00 per qr.

Books and Stationary will be furnished at the usual prices.

Good board may be had for $1 per week.

DAVID R. DIXON, SETH SEVERANCE,
I. ABELL, WM. WATKINS,
CHESTER HAYDEN, ELIAS BREWSTER,
WM. WILLIAMS, WM. S. FITCH,
OLIVER LEAVETT, *Committee.*

Mexico, April 26th, 1824. 0-tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Success ful Practice.*
Utica, April 8, 1824. tf.

SUBSCRIPTIONS are taken at this Office for the Christian Herald and Seaman's Magazine. Utica, April 27.

POETRY & MUSIC.

"Kindled only at the skies."

From the Religious Intelligencer.

SPREAD OF THE GOSPEL

Isa. lx. 1–3; *xi.* 9. *xxxv.* 1; *ii.* 2; *and xl.* 3—6.

Now we hail the happy dawning
Of the Gospel's glorious light,
May it take the wings of morning,
And dispel the shades of night;
Blessed Saviour,
Let our eyes behold the sight!

As in infinite progression
Ocean's waves majestic roll,
And in grand and proud procession,
Stretch along from pole to pole—
So extensive
Be thine empire o'er the soul!

Where amid the desert dreary
Plant nor shrub, nor flowret grows,
There refresh the wand'rer weary
With the sight of Sharon's rose;
And its beauties
To the longing eye disclose!

As the Alps in lofty grandeur
And the towering Andes rise,
So may Zion deck'd with splendour,
Rear its summit to the skies;
And majestic
Awe the nations with surprise!

Where the beasts of prey are prowling,
And the murderous serpents hiss,
There exchange their dismal howling,
For the pleasing calm of peace,
And for ever
May destruction's empire cease!

O let all the world adore Thee,
Universal be thy fame;
Kings and subjects fall before thee
And extol thy matchless name,
All ascribing
Endless praises to the Lamb!

PSALMODY.

"*Language fails before thy spell.*"

The grand problem in church music, is to make every where in composition and execution, a just application to the human mind.

The number of those whose minds have been fitted for critical investigation, is indeed limited, perhaps even more so, than is generally supposed; and, were the sensibilities of men as untractable as their discriminating powers, we might abandon all ideas of improvement, as visionary and hopeless. But the truth is, that in music, as in eloquence, our feelings may often be led captive at will; and the art, justly and forcibly applied, may have its proper influence upon us, though we remain ignorant as to the precise nature of its operations.

The most important step towards improvement, then, is to remove unfavourable prejudices from the public mind, and to inspire *practical musicians* with just principles and correspondent motives: and this, though it requires time and labour, does not appear to *us*, to be altogether a fruitless undertaking.

Perhaps there is no topic of equal importance, so little understood, as that which relates to the appropriate selection of pieces. The clergyman, for instance, if he thinks any thing at all about the nature or the difficulties of musical enunciation, seldom does more than to select some psalm or hymn, which may yet, with more propriety be "*said*" than "*sung*," in connexion with the religious exercises of the day. As for the chorister—if, after looking over his scanty list of pieces, he can find a tune of a given metre and key, which is sufficiently adapted to the abilities of the choir or congregation, he rests entirely satisfied with the discovery.

Now, all this management is certainly very deficient. In the first place, no poetry that is *merely didactic*, is ever fit to be sung. Rhyme, and metre, and doctrine, and argument, and expostulation, are good things in their place: but they are not of themselves, sufficient to constitute *lyrical character;* and without *this* requisite, a psalm or hymn is scarcely more suitable for the melody of song, than the plainest head of a pulpit discourse would be. If the least mercy is to be shown to the musician, let the poetry be such as to have a winning charm over the sensibilities;—let it be simple in its structure and easy of enunciation. Let the number of stanzas, too, be so limited as neither to fatigue the singers, nor trespass on the patience of others: and where the same tune is to be sung in several stanzas, let the latter have at least a sufficient similarity of character to correspond with *some one given item* of musical expression. If, with the observance of these simple and obvious rules, the clergyman makes his selections with sufficient reference to the particular exercises of the day, and to the *stillness* of the congregation, he will *then, and then only*, have discharged his peculiar share of the responsibilities of sacred minstrelsy.

In the next place, the chorister should always be furnished with a copious list of well chosen pieces; and the more he examines their character, the greater variety of expression he will discover in them. He should not rest satisfied with the simple inquiry, whether a cheerful or plaintive tune is needed. Musical expression embraces every variety and degree of emotion that can be found in lyrical poetry; and this variety is at once, obviously distinguishable to the artist in every good piece of music, and extensively *operative in its effects*, even on that portion of community that remain ignorant of its nature.

Nor is the mere slowness or rapidity of the movement, a circumstance to be disregarded. Some hymns require a rapidity of enunciation for the purpose of bringing into *close connexion*, the various incidents of narration, on which connexion, the whole force of the sentiment depends: A slow tune, especially if furnished with frequent pauses, would here, inevitably deprive the words of their significancy.

On the contrary, other hymns are calculated to *fix the mind in contemplation*, without much variety in the succession of ideas. These, indispensably require a slow movement. A rapid enunciation, would here be destructive of the sentiment, as a deliberate and broken one would be, in the former instances.

Slowness and rapidity, are also to be considered in relation to pathos, solemnity, energy, sublimity, &c.; but distinctions are endless, and they are rather to be sought out by the leader's own conception as occasion may require, than detailed in the short compass of an essay. Yet, enough has probably been said to show that the subject is worthy of the utmost attention; especially, as a disregard of it would serve to perpetuate the inefficiency of an important portion of the religious services of the sanctuary.

Nor are the powers of discrimination, contemplated in the preceding remark, at all difficult to be acquired. An ordinary share of musical susceptibility, united with well-directed and persevering industry, would soon suffice for the attainment.

A Concert of Sacred Music, we understand, was given a few evenings since, by the Albany Musical Association, at the 2nd Presbyterian Church in the city.

A Concert is to be given at Clinton village, Oneida Co. this evening.

A writer in the Cincinnati Gazette, noticing the late creditable performances of Sacred Music in the city of C. alludes to the productions of the great composers, "Mozart, *Shaw*, Arnold and others,"&c. Mr. Shaw, of Providence (R. I.) is a very modest man. He has cultivated music in consequence of the loss of his eyesight. He deserves much of his country; but he is so far from claiming rank with the first masters of Europe, that he would feel injured rather than flattered with the compliment.

A mistake of a similar nature has been often made in this country respecting the European composers, among whom Mr. Leach, the waggon maker, has been made to hold a distinguished place.

The Select Melodies of Scotland, interspersed with those of Ireland and Wales, &c. have lately been published, by George Thompson, F. R. S. Edinburgh, in five vols. Royal Octavo. The harmonies have been added by the great German masters, and the editor is that same Mr. Thomson that was engaged some years since with Robert Burns the poet. The reviewers speak in high terms of the work.

COWPER'S LETTERS.

We are happy to learn, that a volume of Cowper's Letters, newly edited and published in London, has recently passed through an American edition. These letters, we understand, throw additional light on the religious character of their author: and we doubt not, but they will prove a rich treasure. We have not yet seen the work: but the following extracts from selections contained in the Columbian Star, will be read with interest. The letters containing them were addressed to Rev. Mr. Newton.

"You wish you could employ your time to better purpose, yet are never idle. In all that you say or do, whether you are alone, or pay visits, or receive them; whether you think or write, or walk or sit still; the state of your mind is such as discovers even to yourself, in spite of all its wanderings, that there is a principle at bottom whose determined tendency is towards the best things. I do not at all doubt the truth of what you say, when you complain of that crowd of trifling thoughts that pesters you without ceasing; but then you always have a serious thought standing at the door of your imagination, like a justice of peace with the riot-act in his hand, ready to read it, and disperse the mob. Here lies the difference between you and me. My thoughts are clad in a sober livery, for the most part as grave as that of a bishop's servants.—They turn too upon spiritual subjects, but the tallest fellow, and the loudest among them all, is he who is continually crying with a loud voice, *Actum est de te, periisti.* You wish for more attention, I for less.—Dissipation itself would be welcome to me, so it were not a vicious one; but however earnestly invited, it is coy, and keeps at a distance. Yet with all this distressing gloom upon my mind, I experience as you do, the slipperiness of the present hour, and the rapidity with which time escapes me.

"From infancy to manhood is rather a tedious period, chiefly, I suppose, because at that time we act under the control of others, and are not suffered to have a will of our own. But thence downward into the vale of years is such a declivity, that we have just an opportunity to reflect upon the steepness of it, and then find ourselves at the bottom."

"I have no objection in the world to your conveying a copy of my works to Dr. Johnson; though I well know that one of his pointed sarcasms, if he should happen to be displeased, would soon find its way into all companies, and spoil the sale. He writes, indeed, like a man that thinks a great deal, and that sometimes thinks religiously: but report informs me that he has been severe enough in his animadversions upon Dr. Watts, who was, nevertheless, if I am in any degree a judge of verse, a man of true poetical ability; careless, indeed, for the most part, and inattentive, too often, to those niceties which constitute elegance of expression, but frequently sublime in his conceptions, and masterly in his executions. Pope, I have heard, had placed him once in the Dunciad; but, on being advised to read before he judged him, was convinced that he deserved other treatment, and thrust somebody's blockhead into the gap, whose name, consisting of a monosyllable, happened to fit it. Whatever faults, however, I may be chargeable with as a poet, I cannot accuse myself of negligence. I never suffer a line to pass till I have made it as good as I can; and though my doctrines may offend this king of critics, he will not, I flatter myself, be disgusted by slovenly inaccuracy, either in the numbers, rhymes, or language. Let the rest take its chance. It is possible he may be pleased; and if he should, I shall have engaged on my side, one of the best trumpeters of the kingdom."

* * * * * * * *

"I am glad to be undeceived respecting the opinion I had been erroneously led into on the subject of Johnson's criticism on Watts. Nothing can be more judicious, or more characteristic of a distinguishing taste than his observations upon that writer; though I think him a little mistaken in his notion that divine subjects have never been poetically treated with success. A little more Christian knowledge and experience would, perhaps, enable him to discover excellent poetry, upon spiritual themes, in the aforesaid little Doctor."

MRS. FRY.

The celebrated Mrs. Fry, who has happily been instrumental in effecting a great change in the condition of females in the prisons of England, Scotland, &c. is thus noticed in the last number of the North American Review.

"Mrs. Fry is certainly one of the distinguished persons of our time; and her success, in the extraordinary form of benevolence to which she has devoted herself, is now sufficient to show, that its beneficial results will be permanent. She began her labours in 1816; and her first attempt was, to do something for the improvement of the women confined in Newgate. Perhaps nothing of the kind was ever undertaken with so little prospect of success. Perhaps there never was a more deplorable and disgusting scene of squalid misery, of quarrelling, of blasphemy, and of shameless indecency, than the one to which she was led. The wise, the good, and the efficient had been there before her; and had bro't nothing to pass. They, therefore, did well, when they told her she would certainly fail; for every thing within their own experience, fully justified them in the melancholy foreboding. But she could not be deterred. She felt within her, that of which we have a glimpse in the description we have just cited, of her person and manners, as well as of her conversation and spirit, and she knew, that even in a final failure, she could not be entirely defeated.

"The event has proved she was right. She has gone on, with tranquil perseverance, seven years. She has not only bro't order, neatness, and industry, among the female convicts at Newgate, but by her influence, and, generally under her personal direction, her system has been extended to several, and, we believe, most of the prisons in England and Scotland, where it was most needed. The result has been every where the same; and the last accounts that have reached us, dated only a few months since, and given by one well fitted to judge with impartiality and skill, have more than confirmed the hopes excited by those that had preceded them. Yet nothing can be more simple than the means Mrs. Fry has employed to effect this great good; for, excepting the moral persuasions of her own character, sacrifices, and example, which we are disposed to rate very high, she has done almost nothing but furnish the prisoners with constant occupation, and given them the humble instructions suited to their debased ignorance. She has, in short, banished idleness, and with it, not indeed guilt, but certainly much of what renders guilt odious and contaminating. She has done a great deal to prevent the English prisons from being any longer well organized schools of vice and misery, sending forth, every year, multitudes to spread the contagion of guilt through the community, whose very remedies for it had, until lately, but exasperated the disease."

STATISTICS.

CEYLON

Is a large island in the Indian sea, separated from the coast of Coromandel by a channel, called the straits of Manaar. Its general outline resembles the shape of a pear; Its extreme length is about 300 miles, and its breadth 140. The climate, in some parts, is hot and oppressive; in others more temperate and salubrious. The interior has a climate very destructive to Europeans. The most extensive pearl fishery on the globe, is carried on in the straits of Manaar, on the N. W. coast; and the finest fruits grow on the island. Oranges, lemons, water-melons, and cocoa-nuts, are plentiful, as also pepper, coffee, and a species of the tea tree; but the most valuable of all the Ceylonese plants is the cinamon tree, the principal plantations of which lie near Columbo. The elephants of Ceylon are highly celebrated for strength and sagacity. The inhabitants seem to be of three distinct races, the Veddahs or Beddahs, the native Cingalese, and the offspring of foreigners by alliances with the natives. Of the first, very little is known more than that they are a very wild people, subsisting chiefly by hunting and the spontaneous produce of the woods. The Cingalese have a language, and use characters peculiar to themselves.

The religion of Ceylon is the worship of Boodh. The number of native Protestants is about 150,000, and of Roman Catholics 50,000. Formerly the number was much greater, but of late many have relapsed into idolatry

This island was visited by the Portugese in 1505, who maintained their superiority here during 153 years, when they were expelled by the Dutch. The Dutch settlements were captured by the British in 1796, and the conquest of the island was completed in 1815, by the subjection of the king of Candy. It is now constituted into one of the British governments of India. Pop. 1,500,000.

In 1816, the American Board of Commissioners for foreign missions established a mission in the district of Jafina, in the northern part of the island. In 1820, it consisted of 6 ordained missionaries, a physician and a printer. It occupies two principal stations. Tillipally and Batticotta, and has especially assigned to it six large parishes, with ancient buildings and lands devoted to religious use, and containing a dense pagan population. It is advantageously situated for communication with different parts of the island, and with the populous province of Southern India, and for extensive and efficient operations.

The missionaries besides preaching the gospel, have established 15 free schools, in which about 700 children are instructed in the common branches of education, and the principles of Christianity. In addition to the free schools, there is at each station, a boarding school, consisting of youths taken under the parental care of the missionaries, supported by the bounty of benevolent societies and individuals in America, and bearing names selected by the respective donors. In no part of the heathen world, probably, can children be supported and educated so cheaply, as in this part of Ceylon.

The small sum of 12 dollars is considered sufficient for the support of one boy, and boys can be obtained by the missionaries, to the extent of the funds with which they may be furnished.—*Gazeteer.*

BOSTON, BEFORE THE YEAR 1698.

[*From Mather's Magnalia.*]

"It was for a while proverbially called Lost Town." "There have been several years wherein the terrible famine has stared us in the face. We have been brought sometimes unto the last meal in the barrel." "The small pox has been four times a great plague among us."

"How often have there been prayers asked for more than 100 sick in one of our congregations."

"In one twelvemonth, about one thousand of our neighbours (out of seven thousand) have one way or another been carried to their long home."

"The town is at this day full of widows and orphans, and a multitude of them are very helpless creatures. I am astonished how they live in that church whereof I am a servant. I have counted the widows, making about one sixth part of our communicants, and no doubt in the whole town, the proportion differs not very much." "80 houses & 70 warehouses were burnt in one fire." [*History of Boston, related and improved at Boston Lecture, 7th day 2d Month,* 1698.]

MISCELLANEOUS.

SITE OF THE TERRESTRIAL PARADISE.

There are a multitude of hypotheses on this point, of which we instance a few.

1st. The Garden of Eden existed between that place where the Euphrates and Tigris unite their streams, and the spot where now stands the city of Basrah.—[Huet, Bishop of Avranches; Dr. Wells, &c. &c.]

2. In Armenia, among the fountains of the four rivers, Phasis, Artaxes, Tigris and Euphrates,—[Roland's dissert. De Parad.—Terrest. &c.

3. Near a town called Edneissar, (in lat. 41, and between 72 and 73 long.) at the foot of the mountain on which has been erected the city of Mardin. [Father Angelo, who travelled in Asia between the years 1664 and 1678, and describes this situation, as being called in Turkish, "the thousand fountains;" whence says he, issue the four rivers Tigris, Euphrates, Koukson or blue-water, and Nahar-gilics or sword river, which two latter, equivalent to the Gihon and Pison, fall respectively into the two former.]

4. In the territory of Canaan, Palestine, or the Holy Land.

5. Near Damascus in Syria.

6. On the tract now covered by the Caspian Sea.

7. In Egypt.

8. In the Island of Ceylon or Serandib.

Besides these various conjectures, each of which has had its advocates, it has been maintained by others that the Terrestrial Paradise was on the banks of the Ganges, under the Equator in Africa—in Europe—and even in America. And even beyond this, Huet tells us, "There have been some who would place Paradise in the third or fourth heaven; in the heaven of the moon, in a mountain adjoining the lunar heaven; in the middle region of the air," &c. &c.—The Mahomedans confound it with their bowers of bliss; and the Jewish Rabbis, have held that it reached to the seventh heaven, where the four rivers were of Milk, Wine, Balsam and Honey.—*Ch. Guz.*

SUPERFICIAL OBSERVERS.

There are some persons who never arrive at any deep, solid, or valuable knowledge, in any science, or any business of life, because they are perpetually fluttering over the surface of things, in a curious or wandering search of infinite variety, ever hearing, reading, or asking after something new, but impatient of any labour to lay up and preserve the ideas they have gained: their souls may be compared to a looking-glass, that wheresoever you turn it, it receives the images of all objects, but retains none.—*Watts.*

PRIMITIVE CHARACTER OF NEW ENGLAND.

"Samuel Hopkins, D. D. was born in Waterbury, Con. in 1721, and lived with his parents till he was 15 years old, and such was the purity of manners among the youth, that he never heard from any one of them a profane expression."—*Allen's Bio. Dic.*

"I have read a printed sermon, which was preached before both houses of parliament, the Lord Mayor and aldermen of London, and the Assembly of Divines; the greatest audience then in the world; and in that sermon the preacher had this passage:—I have lived in a country, where in seven years, I never saw a beggar, nor heard an oath, nor looked upon a drunkard. Shall I tell you where that Eutopia was? It was New England!"—[*Mather's Magnalia.*

ANECDOTES.

The late Sir George Staunton visited a man in India, who had committed a murder, and in order not only to save his life, but what was of much more consequence, his *caste*, he submitted to the penalty imposed; this was, that he should sleep for seven years on a bedstead, without any matrass, the whole surface of which was studded with points of iron resembling nails, but not so sharp as to penetrate the flesh. Sir George saw him in the fifth year of his probation, and his skin was then like the hide of a rhinoceros, but more callous; at that time, however, he could sleep comfortably on his "*bed of thorns*," and remarked, that at the expiration of the term of his sentence, he should most probably continue that system from choice, which he had been obliged to adopt from necessity.

A preacher in the neighbourhood of Blackfriars, not undeservedly popular, had just finished an exhortation strongly recommending the liberal support of a certain very meritorious institution. The congregation was numerous, and the chapel crowded to excess. The discourse being finished, the plate was about to be handed round to the respective pews, when the preacher made this short address to the congregation; "from the great sympathy I have witnessed in your countenances, and the strict attention you have honoured me with, there is only one thing I am afraid of; that some of you may feel inclined *to give too much*; now it is my duty to inform you, that justice, though not so pleasant, yet should always be a *prior* virtue to generosity; therefore, as you will all immediately be waited upon in your respective pews, I wish to have it thoroughly understood, that no person will think of putting any thing into the plate, *who cannot pay his debts.*" This advice produced a most overflowing collection.

BALLSTON SPA

Female Seminary.

MR. L. BOOTH, who has been for nine years past, the Principal of the Albany Female Academy, proposes to open a Female Boarding School at the village of Ballston Spa, on the 28th of June next. Buildings are now erecting for this object, on an eminence a little south of the village; a situation, not only very pleasant, but perfectly healthful.

COURSE OF STUDIES, &c.

Orthography, Reading, Writing, English, Grammar, Arithmetic, and Geography with the use of the globes, will be taught at $5,00 per qr.

The foregoing, in connexion with History, in the three divisions of Common or General, Biblical, and Ecclesiastical, at $6,00 per qr.

Any of the foregoing, in connexion with Blair's Lectures, (in full,) such parts of Paley's Moral Philosophy as are suited to the condition of females, Kame's Elements of Criticism, and select parts of Natural Philosophy and Astronomy, at $7,00 per qr.

The Latin Language, though not making a part of the regular course, will be taught to such as desire it, at $5,00 per qr.

The above branches will be taught by Mr. Booth, the Principal.

Drawing and Painting will be taught by a lady, who is thoroughly skilled in those arts, at $8,00 per qr.

Music will also be taught by a lady, well acquainted with the science, and skilled in the art of performing, at $10,00 per qr.

The French Language will be taught, if desired, at $9,00 per qr.

That the mind of the pupil may not be too much divided in its attention to study, it is desirable that only a few of the above named branches be pursued at the same time: and particularly, that the substantial ones be first acquired, before the attention be directed to those which are considered merely ornamental.

Reports will be sent to the parents or guardian of each pupil, giving a faithful account of her progress in study, and of her general behaviour.

Board, including the use of room, bed, bedding, &c. and candles, at - 2 00 per. week.

Washing, at - - - 37 1-2 per doz.

A quarter will consist of 12 weeks.

A suitable deduction will be made to those who furnish their own room.

Twenty dollars in advance will be required at the time of entrance.

In regard to qualifications, &c. Mr. Booth begs leave to refer to the following gentlemen:—

Hon. James Kent, late Chancellor N. Y. *New-York.*—Rev. Dr. Chester, Rev. Mr. Lacey, Rev. Mr. Ludlow, Rev. Mr. Weed, Hon. A. Spencer, late Chief Justice N. Y. Hon. John Savage, present Chief Justice N. Y. Hon. W. A. Dewer, Judge of 3d Dist. N. Y. John V. Henry, Esq. Saml. M. Hopkins, Esq. Gideon Hawley, Esq. Philip S. Parker, Esq. J. W. Yates, Esq. G. Y. Lansing, Esq. S. A. Foot, Esq. J. King Esq. A. Conklin, Esq. J. D. Hammond Esq. J. Porter, Esq. Register in Chancery, *Albany.*—Rev. Dr. Nott, President of Union College, *Schenectady*—John Knickerbacker, Jun. Esq. *Waterford.*—Hon. Samuel Young, Hon. John W. Taylor, Hon. James McCrea, Daniel James, M. D. *Ballston.*—Daniel Cady, Esq. *Johnstown.*—Hon. Morris S. Miller, *Utica.*—Hon. B. Green, Senator from the 7th Dist. *Wayne Co.*

Applications for admission may be made to L. Booth, and directed to Albany, till the last of May next; after which they must be directed to Ballston Spa.

The first term will commene on the 28th of June next.

FEMALE BOARDING SCHOOL.

MISS N. ROYCE, respectfully informs the public generally, that she continues to teach in the village of Clinton. The following are the principal branches, with the terms.

For English Grammar, Arithmetic, Geography, with the use of the Globes, Astronomy, History, Blair's Lectures, Penmanship, Map Drawing, Needlework, together with particular attention to Reading and Orthography, $4 per quarter.

Chemistry, the Rudiments of Natural Philosophy, Landscape and Flower Painting, in water colours, and Velvet Painting, 5 do.

French Language, 7 do.

Board and Lodging, 12 shillings per week; Washing, 2 shillings per dozen.

N. B. The SUMMER TERM commences *Thursday* the 27th of *May*, the WINTER TERM *Thursday* the 25th of *November;* each term to consist of twenty-two weeks. It will contribute much to the benefit of the scholar, to be present at the commencement of the term.

Books and Stationary furnished, if wished, at the usual prices.

Clinton, Oneida Co. April 9, 1824.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.

(*Store No.* 66, *Genesee-Street.*)

EDWARD VERNON.

Utica, 20th Jan. 1824. 2—tf.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.